

Diamond and Golden Jubilee

SEVENTY-FIVE GLORIOUS YEARS



St. Patrick's
Church and
School

95th Street and Commercial Avenue
Chicago, Ill.

SEVENTY-FIVE YEARS

DIAMOND JUBILEE

OF

ST. PATRICK'S CHURCH

AND

GOLDEN JUBILEE

OF

ST. PATRICK'S SCHOOL

95th St. and Commercial Ave.

Chicago, Illinois

February 4, 1934

Church
Founded 1857

School
Founded 1883

Calumet Publishing Co.

 52

Chicago, Illinois



Courtesy of the New World

His Holiness, Pius XI

The following cablegram was received from His Holiness:

E. Cardinal Pacelli, Secretary of State

Holy Father willingly bestows the Apostolic Blessing on priests and parishioners, St. Patrick's Parish on occasion of Parish's Diamond Jubilee and Golden Jubilee of School.

CARDINAL

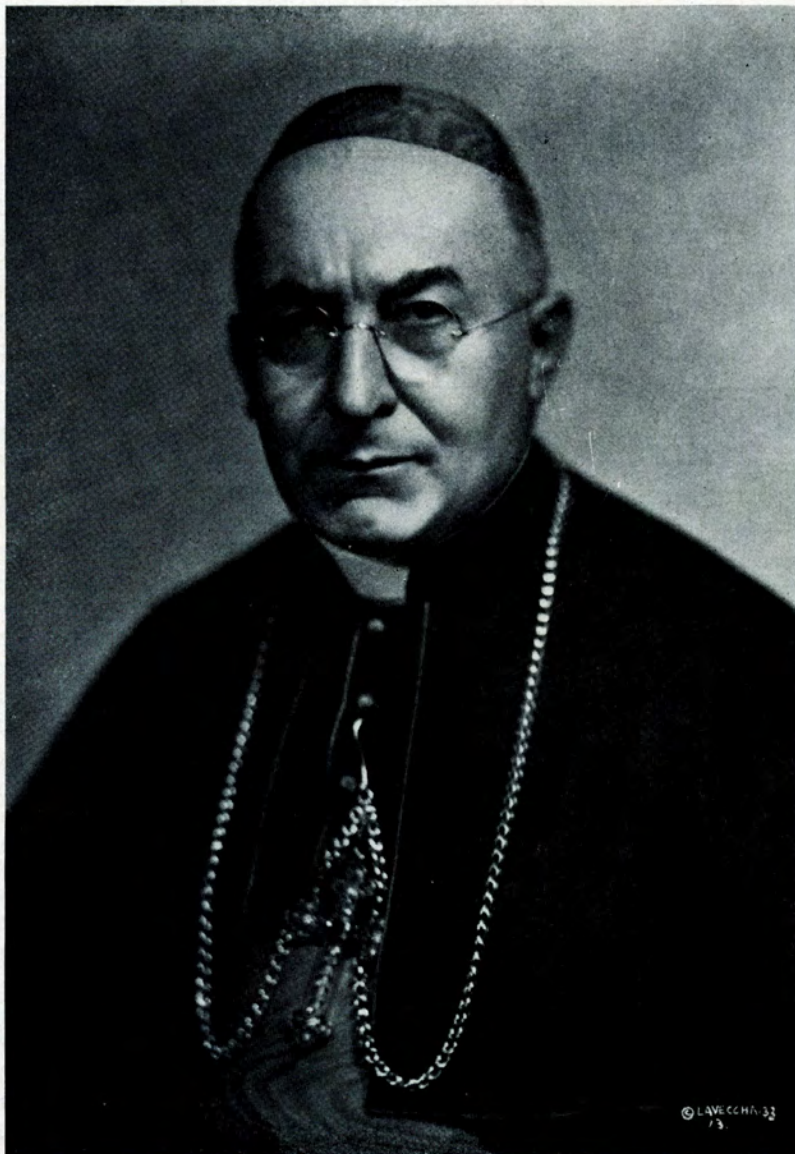
Preface

To Alderman William A. Rowan, general chairman of the Jubilee Committee we are much indebted for this historic document of St. Patrick's parish and the Calumet district; to John Morrin, his arduous service rendered, chairman of the Jubilee book committee and his co-worker, Daniel Nash, who made the compilation and production of the Jubilee book an eventuality. The pastor wishes to express his sincere thanks and grateful appreciation to Alderman William A. Rowan for this excellent history and for his proficient work as general chairman of the Jubilee organization, to John Morrin and his co-worker, Daniel Nash; to Miss Margaret Neville, competent general secretary for her valuable service and her co-worker, Mrs. Marion Jummrich; to the chairman of the publicity committee, Robert Worden, managing editor of The Daily Calumet, for his yeoman service and wonderful publicity; William Cullen and committee, Mrs. Sarah Brown, chairman of the committee on banquet and arrangements; Assistant Probate Judge George Rooney, chairman of the Alumni committee; Assistant State's Attorney Gordon Nash, and Assistant State's Attorney Malachy Coghlan, co-chairmen of the Reception committee; Rev. John I. Gallery and Ronald McCrea, co-chairmen of the entertainment committee; William Matthews and Mrs. Elizabeth Hennessey, co-chairmen of the Sisters' Reunion committee; Donald Mortimer, chairman of the committee on Decorations; Patrick Keenan, chairman of the Steel Worker's committee; Thomas Wall, chairman of the Chartered Members of the School; to Joseph R. Gerlich who designed the Book Cover; to the business men, advertisers, and contributors.

May God bless my dear parishioners and the former parishioners of St. Patrick's parish, Alumni and Alumnae, the Sisters now teaching in the school and the former Sisters of our school and all who made the Diamond Jubilee of the parish and the Golden Jubilee of the school possible.

REV. M. S. KANE, Pastor.

A list of workers may be found on another page in the book. To them the pastor extends his deep appreciation.



His Eminence Cardinal George Mundelein
Archbishop of Chicago

History of St. Patrick's Church and School **OF SOUTH CHICAGO**

Specially Written by Alderman William A. Rowan

The history of St. Patrick's parish is in reality the history of the modern South Chicago. As a matter of fact the history of St. Patrick's antedates the founding of South Chicago. When St. Patrick's parish was established in 1858, according to the most authentic date available, the area now designated as "South Chicago" was known as Ainsworth, Colehour or the East Side, as it is now known, dates its history back to 1873, when ground was purchased for the Silicon Steel Company. Cummings, or Irondale of later days and South Deering of today traces its real birth to the day after the fourth of July in 1875, when the ground was broken for Brown's mill, on part of the site occupied by the present Wisconsin Steel Company. The first major steel plant in the Calumet area was located in Cummings or South Deering of today. John Kleinman, however, settled in Cummings in the "fifties". Kleinman lived near 113th street and his neighbors, according to his biography, were Cassidys who resided near Chittenden Bridge, Woodman and Carney who afterwards lived in Woodman's house, together with a man named Blunt, Samuel Ray and Joseph Reeves.

In 1859 there were but three settlers in Colehour or the East Side. They were Michael O'Byrne, Mrs. Ann O'Bryne and George Wurley. The little cluster of homes was at about 111th street and Avenue K. The first death in Colehour was that of James Prendergast and the following year Martin Finnerty married the first widow of that embryo vil-

lage. Martin Finnerty's diary contains information that the first and only road for many years, started with the old graveyard on the banks of the Calumet river near Ewing avenue and followed the Indian trail Southeastern to Indiana. Finnerty states that there was along this roadway the ruins of an old tavern but does not give any additional information as to its location.

Mr. Finnerty is specific as to many dates and details but unfortunately his diary omits one date that is important to this article. On the authority of his wife, Mr. Finnerty declares that Frank Degman came to Colehour in 1851 and was followed a year later by Roger Murphy.

"The church of that period was the residence of Michael Doyle, where Mass was said by Father 'Tom' Kelley." Thus reads Mr. Finnerty's diary for the period prior to 1860. Whether the marriage of the Widow Prendergast and Martin Finnerty in 1859 was celebrated at the Doyle residence or not the Finnerty chronicles do not disclose, but certain it must be that the O'Brynes, the Prendergasts, the Finnertys and the Roger Murphys of Colehour writing of the "fifties" are good authorities on the subject of the first church in the "Callimink" as the Potawatamies christened the valley now known as the Calumet, embracing settlements to which the white men afterwards applied the names of South Chicago, Colehour and Cummings.

Andrea's History of Cook County which contains the most comprehen-



His Excellency, Most Reverend Bernard J. Shiel, D. D.
Auxiliary Bishop of Chicago

sive account of the early history of South Chicago and was published prior to the annexation of Hyde Park makes this very emphatic statement:

"The first religious gatherings at the settlement (Ainsworth) were those of the Catholics! The first license for a ferry was given to William See, a clergyman and blacksmith, but there is no authentic information that he ever visited the Calumet; still less held any religious service. Therefore the credit for the introduction of the gospel must be given to the early Catholic missionaries."

Andrea's History, however, like the chronicles of Martin Finnerty does not fix the date of the founding of the parish, nor does it make reference to the mass celebrated at the home of Michael Doyle, notwithstanding the fact that the author makes frequent references and fulsome acknowledgement of his gratitude to Mr. Doyle who furnished him with much of the material pertaining to the early annals of South Chicago. This account in this book of St. Patrick's parish begins with the erection of the first church in 1860 on the present site of the Bowen school, Ninety-third street and Houston avenue, from which point, however, there is no accurate chronology until after the appointment of Rev. Father Martin van de Laar.

The Diamond Jubilee Book of the Chicago Archdiocese published in 1920, which can be considered an authority, supplies the missing date and the caption of the chapter recounting the annals of this church as follows: "St. Patrick's South Chicago, 1857."

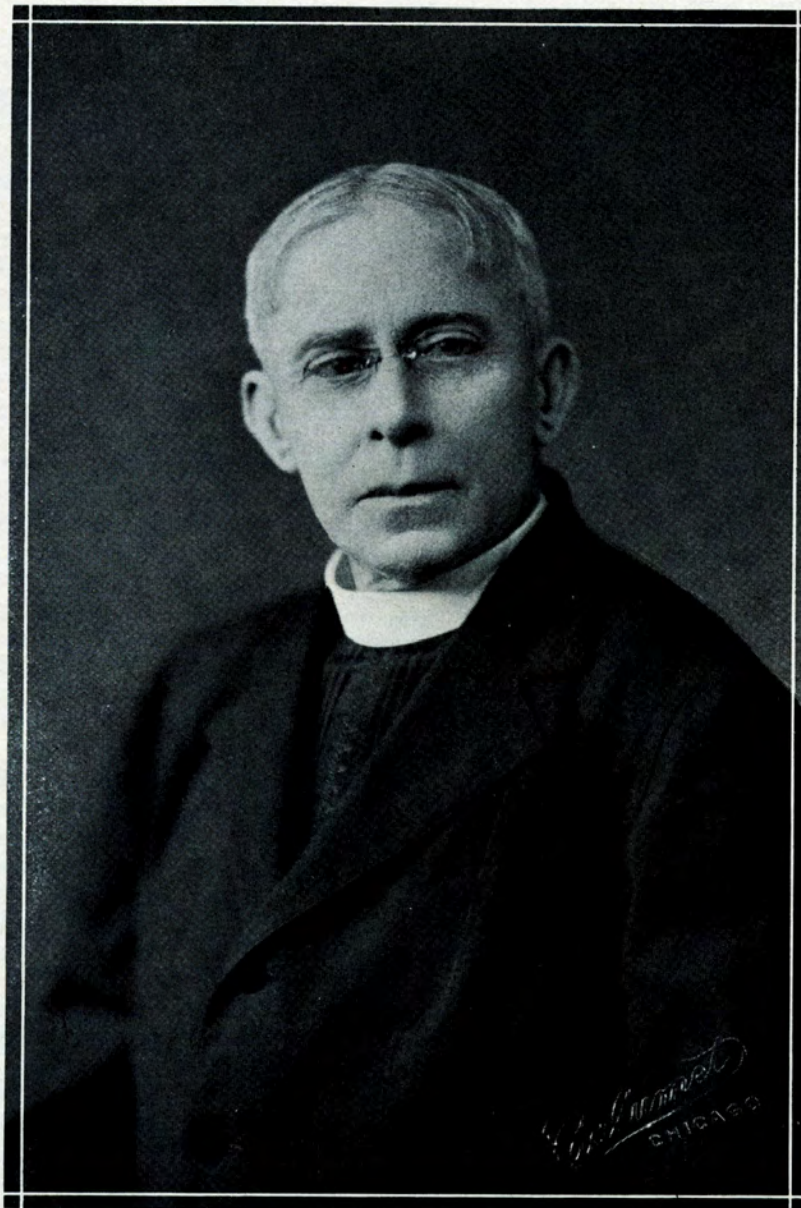
"St. Patrick's Parish was founded in 1857 by Rev. Thomas Kelley in what was then the village of Ainsworth, an out-mission of St. James' church, Twenty-seventh street, Chicago.

"Mass was celebrated for some months in the residence of Michael Doyle, while funds were being col-

lected for the purchase of land and the erection of a church large enough to accommodate the few scattered Catholics in the district." Thus the exact date of the celebration of Mass for the first time in South Chicago is not given, and there is some uncertainty as to whether the founding of St. Patrick's parish was in the year 1857 or 1858. Prior to the building of the church it is said that Mass was celebrated at other homes than that of Michael Doyle. On some Sundays at least the celebration of the Holy Sacrifice was at the home of William Rankin, father of Mrs. James W. Matthews. The Rankin home was to the westward in the district that is today known as Burnside. There were Sundays, too, it is said, when the Quinn family home was honored by serving as a church, and the itinerant priest arriving on horse back, celebrated Mass in the small room filled with pioneer Catholics.

In those days there were few homes and no streets in the Village of Ainsworth. There were several well defined roads, including a diagonal street which established contact with roadways leading to Chicago. The end of this trail was at about the corner of Houston avenue and Ninety-third street. Here, it was decided, would be the proper place to build the first church in the "Callmink" so far as any known history relates. In 1860, accordingly, a small frame church building one story high, twenty-five by sixty feet was erected.

For two years Father Kelley said mass every Sunday at the little St. Patrick's church located on the tract of land where the old Bowen High school is now situated and across the street from the new South Chicago fire engine house. Next year came the Civil War and the following year the gallant young priest marched off to battle with the Ninth Illinois Regiment (Mulligan's Brigade). Rev. Father T. Murphy was



Rev. M. S. Kane
Pastor, St. Patrick's Church

appointed successor to Father Kelley and attended the parish for several years. He was in turn succeeded by Father P. J. Conway, who afterwards became vicar general under the Most Rev. Patrick A. Feehan. He attended St. Patrick's from St. James until 1866. In that year St. Thomas the Apostle church was founded in Hyde Park and St. Patrick's was attached to St. Thomas as an outmission, with Rev. Joseph Bowles in charge. It is interesting to note that his name was the first to appear on the parish baptismal record. Father Bowles' sojourn was brief. He died at the Mercy Hospital in 1870.

Four days before Christmas in 1870, Father Thomas Leyden succeeded the lamented Father Bowles serving the people of St. Patrick's and the few scattered families in the Calumet region, which then comprised all the territory, from Jackson Park to the City limits, including South Shore, Windsor Park, Cheltenham, East Side, Hegewisch and Pullman. Priests did not remain long at St. Patrick's in those days, and thus in 1873 a new face was seen on the altar at the Sunday Mass. P. M. Flannigan, afterwards pastor at St. Anne's was given charge as administrator. After two years Father Flannigan was sent to France by the Very Rev. Father Sorrin, superior of Notre Dame University, regarding some property or grant of land to the congregation of the Holy Cross. Upon the departure of Father Flannigan, Father D. A. Tighe, afterwards founder and first pastor of Holy Angel's church came to St. Patrick's.

There was a boom on when Father Tighe, an ambitious young priest, was assigned to South Chicago. That was in the days before the steel mill at South Chicago, and the trend of affairs was apparently Southward on the Calumet to Cummings. Colonel James H. Bowen, one of the first and one of the few downtown Chicago business men to recog-

nize the importance of the Calumet, had appeared on the scene by this time and was much impressed with the strategic location of the Calumet as one of the American industrial centers. Then, too, the Calumet & Chicago Canal and Dock Company had been formed and there was talk of waterways, canal and great industries. Strangely enough, however, the first large steel mill in the Calumet was built in Cummings, which soon thereafter became "Irondale". The purchase of a site for a rolling mill at Irondale by the Joseph H. Brown Iron and Steel Company, had set the village agog with excitement.

"Cummings was coming into its own," was the slogan, and many settlers followed the new mill. Cummings was demanding that the church be brought closer to its bustling settlement, but there was also about that time a revived activity in South Chicago, which the village of Ainsworth had recently been christened by Uncle Sam by a change of name at the postoffice May 31, 1871. Father Tighe carefully studied the situation and sought to satisfy both groups. The Cummings Boosters were demanding that the church be brought to the door of the thriving new mill town and South Chicago with a new name and new prospects was loathe to see the church go farther Southward, because many thought in those days that Ninety-fifth street would be the center of the new town.

After considerable deliberation Father Tighe was successful in bringing about a trade of lands with the Board of Education of the Village of Hyde Park in which the entire territory was located. There was a small school and a rather large school site on Commercial avenue, just south of Ninety-fifth street on the East Side of the street. The deal was eventually consummated with much solemnity. Plans were made for the erection of the new church on the site of the present edifice. In the course of time the old church



Rev. John I. Gallery
Assistant Pastor, St. Patrick's Church

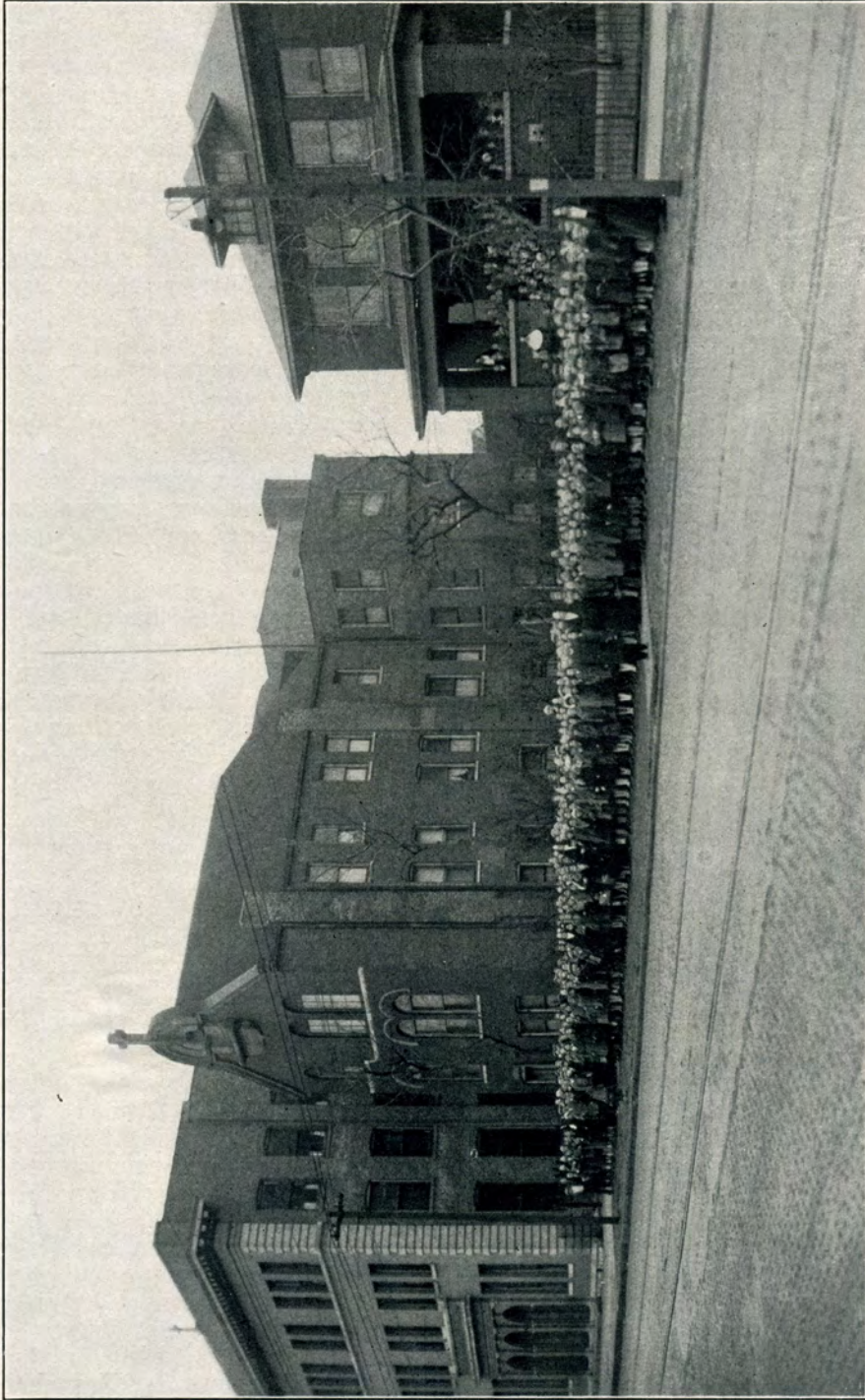
building was sold to Ella Brannigan, who converted it into a hotel and it was the largest and best hostelry of that time—in fact, one historian of the early days hailed it as the “Waldorf Astoria of Early South Chicago.” It had accommodations for forty guests. The building is still standing today, although it has been remodeled many times and so altered that one of the pioneer members of the parish returning after more than half a century of absence would not recognize the old church. It is the building now located next door to the South Chicago fire engine house.

The old district school on Commercial avenue was remodeled by Father Tighe into a very commodious church, which his successor, the late Father van de Laar used for a great many years. In the new location, with a great industrial development under way, and remarkable prospects, the parish of St. Patrick's made rapid strides. Indeed such was the condition of St. Patrick's five years after the coming of Father Tighe that a decision was reached to give the parish a permanent pastor.

On February 1, 1880, less than two months before ground was broken for the erection of the North Chicago Rolling Mill Company plant, (in later years the Illinois Steel Company) on the Calumet river near its mouth, Father Martin van de Laar was appointed the first permanent pastor of St. Patrick's. Father van de Laar, then a young man, visioned a marvelous development with a new rolling mill in Irondale and another one about to be built in South Chicago and laid plans for a future parish which would compare favorably with any in the rapidly growing Chicago area. Chicago was springing to the front less than a decade after the great fire and everywhere there was great enthusiasm over the future. No place held greater promise for industrial growth and the employment of men than the parish to which the young priest, born in Holland, had been assigned.

He entered into his work with great zeal, and almost upon his arrival said: “America is the land of equal opportunity, and true equality of opportunity to the youth. The future men and women must come through education. Our boys and girls must have every opportunity—an education along spiritual as well as other lines.” The members of his flock responded to his plea and movement for the parochial school for the children of the rolling mill men, gained momentum almost daily. There was not enough money to build a new church, but plans were drawn for the remodeling of the old district school house which had been converted into a church by Father Tighe. The building was raised and the second floor became the church while the new main floor was provided with class rooms. Father van de Laar went to St. Xavier's Academy then at Twenty-ninth street and Wabash avenue and invited the Sisters of Mercy to organize and conduct his new parochial school, the first one south of Old St. Johns.

September 10, 1883 marked the opening of St. Patrick's parochial school which was destined to play such an important part in the life of South Chicago over a period of fifty years. Thousands of children attended the school, and have taken conspicuous parts in the life of the community. They went forth splendidly equipped to take their places in all walks of life. St. Patrick's founded by the zeal of Father van de Laar fifty years ago has made many notable contributions to the spiritual and the secular fields. Nearly a score of graduates and former pupils of St. Patrick's have entered the priesthood and many times that number have become nuns. Business, professional, industrial and public life have called the former pupils and graduates of St. Patrick's and they have invariably responded with great credit to their alma mater. It is doubtful if any school, either public or parochial, can point to a record



St. Patrick's Church, School, Convent and Rectory

that will equal St. Patrick's of South Chicago.

The growth of the school even in its earliest days exceeded the fondest expectations of the devout young pastor. Almost from the beginning he realized that those who completed the grammar school course in his school would demand additional education in St. Patrick's. Within a few years he was determined that St. Patrick's must have a high school as well as a grammar school. In 1889, his ambition was realized and Father van de Laar made no attempt to conceal his pride when the first pupils, many of them graduates of his grammar school were enrolled in the St. Patrick's high school. St. Patrick's thus became the first Catholic high school in the City of Chicago. The enrollment continued to increase and the graduates leaving school took their places in the community life, or entered universities, colleges, seminaries or convents to pursue their studies. Its fame spread, not only throughout the parish, but throughout the city and in many sections of the country, Catholics learned about the first parochial high school located in the rolling mill town of South Chicago. The achievements of its graduates in many places brought additional fame to the school and pride to its founder, Father van de Laar.

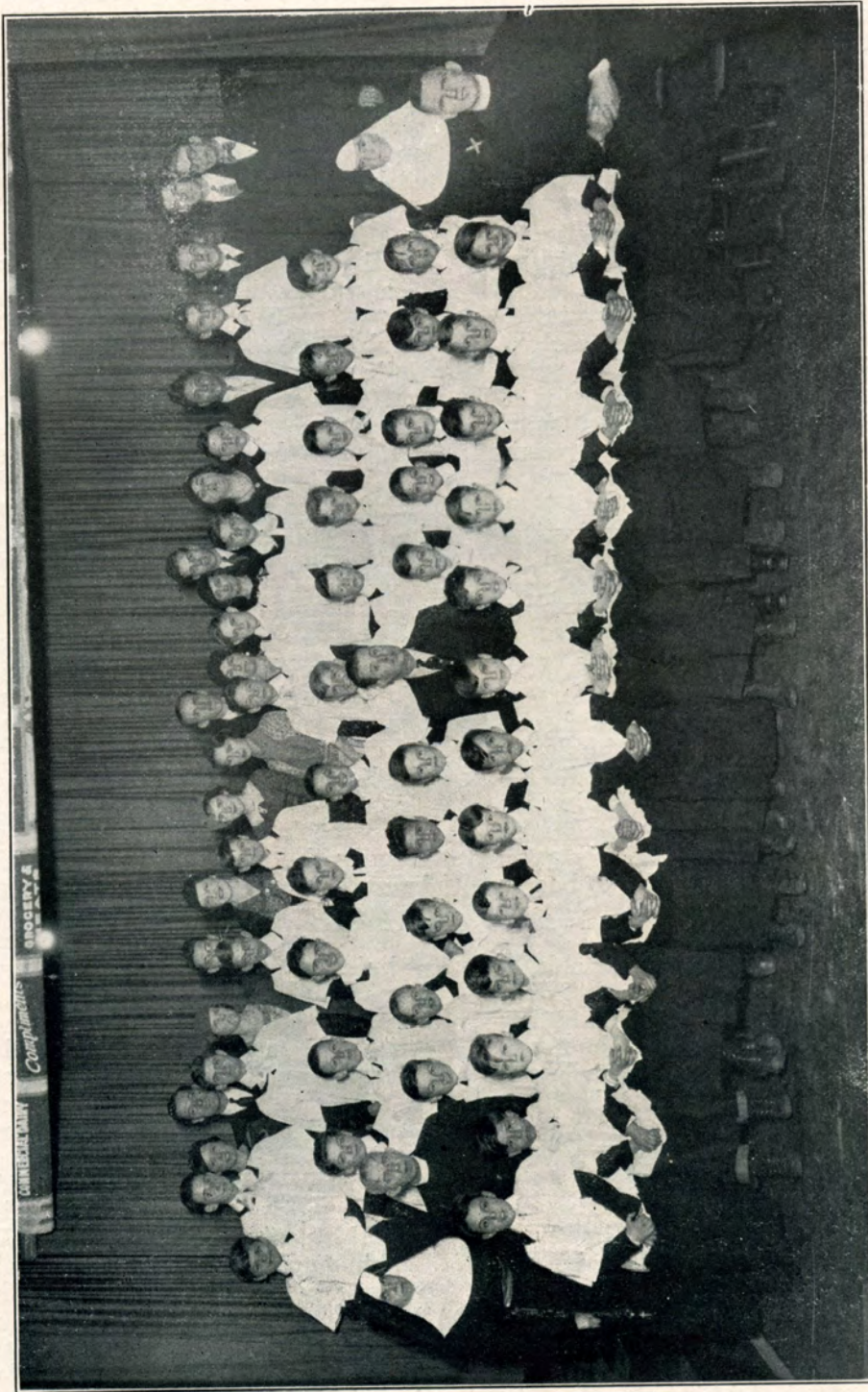
Although he was of Dutch birth, Father van de Laar found the predominating racial group in his parish Irish, and thus it was that he decreed that Irish history must be taught in St. Patrick's grammar and high schools. The Irish Historical Society was then in its heyday in South Chicago with the late P. T. O'Sullivan, for many years postmaster here, the guiding spirit in that cultural group. The Irish Historical Society, enthusiastic about the new plan of Father Van de Laar, furnished the books and gave encouragement in every possible way. Thus St. Patrick's was one of the first, if not the first parochial school in Chicago and the country to add Irish history to

its curriculum. For many years the study was continued and at the commencement exercises medals were given to the pupils who had made the highest averages or written the best essays on Irish history. Father Van de Laar never lost his interest in the school and under his direction the institution made rapid strides. The Sisters of Mercy proved teachers of the highest order and to their teachings and to the noble inspiration given the pupils, not only the church but the community and the entire city, for that matter, owes a debt that can never be repaid.

Among the handicaps in those days were the many grade crossings which the pupils had to pass going to and coming from school. Father van de Laar was always fearful of accidents to the children, and it can truthfully be said that he became the first and the greatest advocate of track elevation. From the day his school opened he worked for the elimination of the grade crossings so that the children might attend school without endangering their lives and causing untold worry to their parents.

When he saw that grade separations were something for the future, he set about to provide the best possible safeguards for the children, namely policemen at the principal crossings. By far the most dangerous of these crossings was the triple one near Pernod's "Delmonica", Commercial avenue between Ninety-third and Ninety-fourth streets. Here were the main line tracks of the Baltimore & Ohio, Pennsylvania and New York Central carrying their "flyers" and their many freight trains over this much traveled main street.

"If I cannot have track elevations and safe subways for the children, give me the best policeman in the department," said Father van de Laar. He secured him in the person of Joseph Turgeon, "French Joe", as he is affectionately known to thousands of men and women of today,



St. Patrick's Church Choir

who at various times attended St. Patrick's school while Officer Turgeon was on guard. He "boxed the ears" of the most daring youngsters and frightened others, but he doubtless saved many lives by his vigilance.

The only time Father van de Laar ever interfered in politics was when Joseph Turgeon was taken off that crossing or was threatened with removal. Then the sincere priest who loved every child in his school would go to the mayor if necessary to demand this protection for "my children". He always carried his point, and thus it was in the absence of track elevation there were few children injured on their way to or coming home from St. Patrick's school or church.

"French Joe" has been retired many years, but he is alive today approaching his centenary in the year of the diamond jubilee of St. Patrick's church and the golden jubilee of St. Patrick's school. Joseph Turgeon saved many lives and performed a service to St. Patrick's church and school that merits for him the decorations of a hero. He was South Chicago's first and best traffic policeman and has a place in the hearts of every pupil and the parents of every pupil that attended St. Patrick's school a quarter of a century ago or more. "Grand Old Faithful French Joe"!

In May, 1902, the historic old St. Patrick's church and school building was destroyed by fire. In another portion of this brochure will be found a graphic account of that conflagration reprinted in part from the issue of The Daily Calumet on the following day, so that detailed comment upon that event in the annals of the parish at this time would be repetition. Then followed, however, a never-to-be-forgotten era in the history of St. Patrick's. With that unconquerable spirit and splendid perseverance for which he was famous, Father Van de Laar secured the largest available auditorium to serve as a temporary St. Patrick's

church. The Beck building, southwest corner of Ninety-first street and Commercial avenue, the finest business structure in town, which had been built several years before. The main floor and basement were occupied by S. Lederer department store and the two upper floors were divided between the Masonic Temple and a grand ball room. Beck's hall was the scene of all the elite socials of the late "eighties" and "nineties" in South Chicago, and had the largest seating capacity of any assembly place in the community. Father Van de Laar rented the hall for Sunday services and the Sunday masses were held at Beck's hall. For many months this hall was the scene of the Sunday services of St. Patrick's. Frequently there were dances in the ball room until three o'clock in the morning, for in those days most dances did not play "Home Sweet Home" until that hour and the newspaper accounts of that era are replete with statements that the "dance broke up in the wee small hours." A few hours later the faithful of St. Patrick's were kneeling on the ballroom floor attending the sacrifice of the Mass. The parishioners came in large numbers and frequently the capacity of the spacious ballroom was taxed by the attendance at those Sunday masses.

Now, however, came the subject of re-building the church. A movement was speedily launched to secure another location closer to the center of town and more accessible to a larger number of the parishioners. St. Kevin's church in South Deering was now flourishing and the argument for a Southward location for the church did not exist as it did in the "seventies" when Father Tighe was the pastor. The late Dr. J. J. Larkin was one of the most conspicuous members in the various meetings that were held. Some wanted a site near Ninety-first street and Exchange avenue and others proposed a location at Ninetieth street and Houston avenue. Negotiations were opened

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John F. Morrin
Chairman
Jubilee Book

with the owners and there was some attempt to secure the property at Ninety-first street and Exchange avenue where St. Peter and Paul's church was, and is still, situated. There were spirited debates and several factions began to form, as is invariably the case in such movements.

Once more Father van de Laar took the matter in hand and settled the question with a decision to rebuild on the site of the old church. The speed with which he proceeded amazed the parishioners. The plans which he had drawn were not as elaborate as many would have preferred, but he said that what he wanted was a commodious, fireproof combination church and school and he wanted to have it completed with a minimum of delay.

Ground was soon broken for a three story brick and steel edifice on a stone foundation. The dimensions were seventy feet by one hundred and thirty-five feet.

On July 9, 1903 just a little more than a year after the fire, Mass was said for the first time in the new St. Patrick's church, which had an auditorium seating nine hundred people. The second and third floors were devoted to St. Patrick's high and grammar school.

On September 4, 1903, more than five hundred pupils of grammar and high schools resumed their studies at that institution. There were fourteen class rooms, together with the necessary laboratories, music rooms, and offices. The school was not pretentious, but it was safe, sanitary, well lighted, roomy and thoroughly equipped to carry on the fine work of that pioneer parochial school.

As the parish grew with the development of the town and the efforts of the conscientious and beloved first resident pastor it became necessary to have assistants to help him in his ever increasing parish work. Many of these men have gone forth to achieve distinction in the ecclesiastical records. Father Owen Kelley, the first curate

at St. Patrick's died at San Antonio, Texas, the third year after his ordination. Rev. John J. Darcy later became pastor of St. Agatha's, Rev. John Hickey, one of the most popular of all assistants, died many years ago. Rev. John Alyward, who died after his appointment as pastor of St. Patrick's, Kankakee, Ill., Rev. William J. Kinsella, who afterwards became Monsignor Kinsella, and built the magnificent St. Philip of Neri church in South Shore; Rev. Peter F. Shewbridge, now Monsignor Shewbridge, and builder of the St. Leo's parochial high school for boys, one of the best institutions of its type in the city. The last two named assistants were at St. Patrick's when the community was shocked by news of the death of Father van de Laar.

After a lingering illness, Father van de Laar died on February 21, 1906, mourned not only by his parishioners but by the entire archdiocese and by people of all religious persuasions in South Chicago and its environs. The saintly old priest, whose greatest fault was his extreme modesty, had made a notable contribution to the great steel mill district, and had been an inspiration to all those with whom he had come in contact, passed to his eternal reward.

Not many men have been given that rare opportunity of service to God and man that was Father van de Laar's in the pioneer days of the steel industry in the West. Carving out a manufacturing district with ships plying between this and many lake ports, with railroads blazing the trails to the meeting of terrestrial and water transportation, with a conquest against the forces of nature and the blending of many racial elements in one sequestered area, Father Van de Laar had fought and triumphed, always bearing in mind that education and enlightenment were the most effective weapons in this great conquest. No sooner had he entered the bustling village preparing to start rolling steel rails, than

1883 – The Golden Jubilee of – 1933
The Catholic Order of Foresters

1885 – The Golden Jubilee of – 1935
St. Patrick's Ct. No. 21, C. O. F.

St. Patrick's Court No. 21, C. O. F. congratulates St. Patrick's Church and School for their efforts and accomplishments for the spiritual and educational welfare of South Chicago and vicinity.

Respectfully,

Chaplain, REV. M. S. KANE

C. R., JOSEPH P. THOMASSON

V. C. R., JOHN CUNNINGHAM

Rec. Sec., WM. J. BOUGHEY

Fin. Sec., WM. J. O'ROURKE

Treas., ALEX PERNOD

Trustee, PATRICK MEEHAN

Trustee, OWEN ROONEY

Trustee, JOSEPH BURKE.

he realized that by Education he would triumph for God and for a better and a nobler manhood and womanhood. He determined first to start a school, at a time when there were doubtless many scoffers and then when he announced his decision to establish a high school amid the stacks, the smoke and the soot of the steel works, there were more skeptics, but his golden prophecy has been fulfilled.

America owes much to his native land from the time that John Adams in the dark days of the Revolution negotiated a loan with that land which helped carry the Continentals on to Yorktown, to the founding of the American metropolis and on to the conquest of South Chicago by that sturdy son of Holland, the lamented Father Martin van de Laar.

All during his life Father van de Laar preached economy. He was a disciple of thrift and many persons who attained success in business in later years will not be reluctant to admit that the good old pastor of St. Patrick's did much to inculcate into their minds and hearts good old Dutch enterprise and thrift. He hated waste and extravagance and in the early dates, before the automobile, he often commented upon the excessive cost of funerals, particularly the livery charges. In those days scores, and sometimes several hundred carriages followed the remains to the final resting place, if it were Mt. Olivet. A funeral required an entire day, with a stop over at the "Half Way House" near the cemetery. This was necessary, not only because man craved food, but because the horses had to be given food, drink and rest after their long journeys.

Reform in funerals was advocated by him in the days before the electric cars, but there was apparently no escape. Burial grounds must be far removed from centers of populations and that rule made necessary long journeys and even physical hardships which augmented the anguish of the bereaved. Father van de Laar was one

of the first advocates of the so called "Street Car Funerals". On all occasions he urged that the people use the street cars instead of the antiquated carriages and the horse drawn hearse. Often he told his intimates that he desired to have a "Street Car Funeral", and, secondly, that he wanted the school children, who of all people on earth were closest to his heart, to lead the procession. His wishes were complied with and when his funeral was held, St. Patrick's Alumni, followed by the entire student body of the school were found in the forefront of the sad procession. The finest funeral car of the Street Car Company was provided and many street cars filled with sorrowing friends followed the remains to the last sad resting place. It was South Chicago's largest and most impressive street car funeral, exemplifying the secular economy gospel that Father van de Laar preached and his parishioners were doubtless ready to follow the example that he set in death as well as in life.

Just about this time, however, there was a new means of personal conveyance coming into vogue, that was destined to change radically the street car systems and likewise the burial plans. The automobile was appearing on the streets, but when it was first suggested that the automobile be used for funeral purposes, the skeptics who always oppose new inventions said bitterly: "It is not right to rush the dead to the grave." The automobile, however, as we so well know, triumphed here as it did everywhere else and so it was that the benefits of the street car funeral as a means of reducing expenses were short lived. Father van de Laar's example, however, induced many mourners in the few years intervening between his death and the final conquest of the motor car, to substitute street car funerals for the more expensive carriage funerals. Thus Father van de Laar was buried as he had lived—seeking to do something for the poor people of the great

PAST GRAND KNIGHTS

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THOMAS H. DAVEY

JOSEPH E. ROY

EDWARD F. COSTELLO

GEORGE A. ROONEY

WM. J. ROSENBACH

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mill town that he loved. St. Patrick's school will live on and every pupil and graduate if imbued with an ounce of gratitude can only repay him by pausing and uttering a prayer for "Father Van" as he was affectionately known by Catholic, Protestant, Jew and non-believer. To all of them he was a good man, a fine citizen and one of the greatest champions that South Chicago has ever known. The biography of Father van de Laar is a part of the history of South Chicago as well as it is the most important chapter in the history of "Old St. Patrick's of South Chicago."

On March 8, 1906, Father Edward O'Reilly, for thirteen years pastor of St. Mary's at Lake Forest came to St. Patrick's as pastor. Dynamic, witty, brilliant and eloquent, the new pastor who had a wide experience with men and conditions entered enthusiastically upon his charge. St. Patrick's was then one of the most sought after parishes, but just about that time a great change was taking place. Land had been brought across the state line for a new steel plant beyond Hammond—out in the marshes—and the construction work was starting. Some people said that it meant the end of South Chicago. Shortly thereafter there was started the great building boom in Windsor Park and Cheltenham. The woods disappeared and new homes and apartment districts were built. There had been several changes in racial lines and then, too, the automobile which was coming into use demonstrated that no longer was it necessary for the business man, or even the working man, to live within the shadows of the great mills where he was employed or where his customers were employed. That was one of the great changes in American life that so few apparently understood, but it had its effect, not only upon South Chicago, but upon every industrial community in the land. People learned that they did not have to live within walking dis-

tance of their places of business or employment.

The outcome was a gradual exodus of pioneers, many of those rugged individuals who went to make up the predominating type of people in old St. Patrick's of "Father Van's" time. Thus when Father van de Laar arrived in South Chicago in the days before the rolling mills he found an overwhelming number of people of Irish birth or parentage, Father O'Reilly, who as his name indicates, was of decidedly Irish lineage, realized that the type of people in his congregation was rapidly changing. South Shore or the district once known as "The North End" was rapidly welcoming the old timers of St. Patrick's. Father O'Reilly, nevertheless, entered wholeheartedly into the task of promoting the best interest of his far South Side parish. He wrought many important changes and brought a new enthusiasm to the people. His eloquence was a big factor in attracting people to the church. He gave much time and attention to the affairs of the school.

One of the first things that he did was to add a complete commercial course to the school and this department brought a large number of pupils. The best teachers were secured and the school started out most auspiciously. A few years after his arrival the enrollment in the school was 774, with 642 in the grammar grades and 105 in the high school, while there were 27 in the new Commercial Department. Fifteen Sisters and four lay teachers were required in the school. The new pastor gave himself wholeheartedly to the work of developing the school and that institution made notable strides.

Another achievement of Father O'Reilly was the liberation of the parish from debt. The old rectory outlived its usefulness and was replaced with a two story modern brick parochial residence, while the grounds were landscaped and improved generally.

Father O'Reilly also had visions of

Compliments of
Saint Patrick's
Holy Name Society

a new church which would meet the desires of his parishioners. When Father van de Laar built the present combination church and school in 1903 it was generally understood that the entire building would one day be utilized as a school and a new church would be erected. More ground would be necessary and thus it was that Father O'Reilly opened negotiations for the purchase of the corner tract of land, 100 by 135 feet. After the acquisition of the property, which was cleared off and occupied for the time being as a playground and the site for parish affairs, there was serious discussion about a new church. Then came one of the periodic industrial depressions, which extended almost to the beginning of the World War in 1914. The next few years brought the United States into the war whereupon all energies were bent towards providing war supplies. After the war was over the building costs, as everyone knows, were excessively high and Father O'Reilly wisely decided to refrain from any construction.

Changes in educational methods after the war brought about segregation of boys and girls in most parochial high schools and finally in 1924 the St. Patrick's High school was closed. There was a solemn closing of the high school in St. Patrick's church, and many a tear was wiped away by those who realized what St. Patrick's High school had meant for South Chicago and in fact for the entire far South Side of the City. The Mercy High school, for girls, however, had been opened on the South Side and Mount Carmel High school in Woodlawn and St. Leo's in Englewood were devoted exclusively to the education of boys with men teachers. For more than a third of a century St. Patrick's High school had flourished in the community and it was with keen regret that the people, both Catholic and Protestant, witnessed its passing. It had annually increased in efficiency and scope, but this was one

of many radical changes that were brought about in American affairs by the great World War from which this country had emerged victoriously and about which everyone was talking. The changes in community and national life are reflected in the evolution of St. Patrick's parish and school. Any recital of the anecdotes and incidents at St. Patrick's must necessarily be considered a history of the community and a fairly good cross section of many phases of the national life of the great republic.

From the day of his arrival Father O'Reilly exerted a dominant influence in South Chicago. He entered into the community life and was ever ready to do those things which were calculated to enhance the importance of the territory. The district had survived the shock of the founding of Gary and the heads of the steel industry came to the civic organizations, churches, and citizens generally with a plea for the enactment for legislation that would permit the Illinois Steel and other plants to expand. The statement was made that these industries could not go further landward, because homes had been built along the fences and it was not the desire to disturb the home owners, and, at the same time, acquisition of property under these conditions would be at a prohibitive price.

There were, however, large areas of shallow water, wherein the land could be reclaimed by using slag and other fill from the steel plants. The Illinois Steel Company was willing to reclaim this submerged land and pay the state a stipulated amount per acre for title, agreeing to build thereon a plant which would more than double the capacity of South Works. The Iroquois Iron Company, since taken over by the Youngstown Sheet & Tube Company, with a plant on the opposite side of the mouth of the Calumet river sought a similar privilege and so did the American Smelting & Refining Company, just a little south of the Iroquois plant, but

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located on the shores of Lake Michigan.

There was a bitter fight in Springfield when the so called "made land" bills were pending and charges and counter charges were bandied about. South Chicago, however, was united in one thing in asking that the bills be passed. John J. Poulton, one of the first male graduates of St. Patrick's school, and the youngest man ever elected to the lower house at Springfield up to that time, had been out of the legislature for several years after serving three terms. He was chosen to lead the fight. He enlisted the support of Father O'Reilly, who soon became one of the greatest champions for a "Greater South Chicago" at the state capital. The pastor of St. Patrick's conferred with many legislators, telling them the importance of this legislature to the community, the industrial prestige of which had been dimmed by the meteoric rise of the steel town the other side of the state line—Gary. None more ardently or more eloquently pleaded the cause of South Chicago than did Father O'Reilly. Speaker David Shanahan who had been a friend of Father O'Reilly for many years, said afterwards that the priest was one of the most important factors in the victory which was eventually won for this territory.

Father O'Reilly never lived to see the fulfillment of this work, but several years after his death, plans were drawn and work actually started on a development program at the South Works of the Illinois Steel Company. Seventy-five million dollars were spent in rehabilitating the South Chicago plant and building new mills, which would have meant employment for several thousand more men. Before the work was completed, however, the company was engulfed in the great depression, and South Chicago has not yet reaped the benefits of the important legislative victory which Father O'Reilly helped to win down at Springfield. If the bills had not passed at that

time many well informed men in the iron and steel circles say that the South Chicago plant would have gone the way of so many other old time rolling mill towns throughout the land—that is, it might have been abandoned. Business men, civic leaders and others paid high tribute to Father O'Reilly for the work he did in connection with this memorable campaign and for the powerful influence that he wielded in the legislature.

His voice was often raised vehemently against conditions that were not creditable to the town or which threatened the morals of youth. He never minced matters, and was fearless on all occasions. He was a great traveler and a profound student. Father O'Reilly left an indelible impression upon South Chicago and his good works will live after him, many of them as long as South Chicago endures. He was the militant priest, the type that was needed in those days of reconstruction, when the very existence of the town hung in the balance. He was never found wanting when the time came to fight for South Chicago, was cultured and eloquent and courageous in all things.

After the death of Father O'Reilly in 1924, Rev. M. S. Kane, who had been pastor at St. Joseph's church in Homewood was assigned to St. Patrick's. He arrived at an unfavorable moment in the life of South Chicago. The high school had been closed and the Post War reconstruction was in progress with a further exodus of the old time parishioners. Valiantly the good priest undertook the task that confronted him and gave his best efforts to stem the tide. Whereas St. Patrick's at the time that Father van de Laar came here was the only church for many miles, Father Kane found no less than ten Catholic churches within three miles of his parish and most of them were drawing from his congregation. Far from being discouraged, however, he set resolutely to work, and by his en-

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thusiasm and his earnestness gained the confidence and the whole-hearted support of the members of the congregation. He was engaged in helping to rebuild St. Patrick's when this worst of all depressions overtook St. Patrick's and every other parish in the city. Undaunted throughout these most trying years the pastor of St. Patrick's has never faltered and one of the noteworthy achievements of old St. Patrick's has been the manner in which it has withstood all the vicissitudes of the economic disaster which has swept the nation. All the activities of the parish and the school have continued and many deeds of kindness and generosity and true Catholicism have been performed silently but effectively at St. Patrick's. The various church organizations have carried on exceptionally well and Father Kane has smiled through it all. Under his guidance the Holy Name Society has grown and in proportion to the parish enrollment none has excelled St. Patrick's Holy Name. There has been a real enthusiasm instilled into the members by the devotion, the loyalty, the love and the sincerity of the beloved pastor.

The activities of the younger people have been promoted by Rev. John Gallery, the energetic and resourceful curate. He has endeared himself to the boys and the young men of the parish, has become one of them and has sponsored many activities. Projects which would not be attempted in other parishes for the young men have been carried to fruition by Father Gallery. The CYO has come to the front in this parish under his direction and few parishes have Sea Scouts and aquatic sports developed to such a high degree as prevails in St. Patrick's. Many notables in the sporting world, idols of the red blooded American boy, have been brought to the parish and its various entertainments and exhibitions through the influence and the persistency of the young curate, who delights in giving himself over to

those activities which appeal to the future American citizens of this great cosmopolitan congregation.

St. Patrick's school is carrying on through all the difficulties of the depression. How Father Kane has done it, is a matter of mystery to those who are familiar with the district and what it has gone through during the last four years. Father Kane says nothing, but it is known by those closest to him that many sacrifices have been made by him in an effort to provide Christian education for the children no matter what the conditions may be in their homes.

In all of this he has been aided mightily by the good Sisters of Mercy. They have been true missionaries in the cause of Catholic education and have doubtless suffered much in order that this parochial school, the first on the far South Side, may continue its noble work. Never has there been a complaint from any of the Sisters, although at times their struggle has been a hard one and one which must have appeared hopeless to them on more than one occasion. In prosperity and adversity St. Patrick's school has gone forward, and those who have attended it have not only received an education but an inspiration and an example which cannot but prove invaluable to them in manhood and womanhood. The parents must appreciate what the good Sisters have done for them and for their offspring. For the sufferings and the privations of the homes must have a counterpart in the convent of the Sisters of Mercy at South Chicago. Yet through it all there has been that splendid example of unselfishness and sacrifice at good old St. Patrick's school.

It must be borne in mind that St. Patrick's parish and school today are vastly different than the institutions of other years. It is hard to picture the change that has come over the church and school in the last quarter of a century. Let the person who has been away for years return to South Chicago and the almost invari-



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able comment will be: "Where are the friends that I knew in former years? Why I walked down the street today and I did not see a familiar face. There was a time when I knew everyone and everyone knew me." That is the truth exactly, but do you realize how difficult it has been for the priests and the Sisters to adjust themselves to the changes that have taken place, ever since the coming of Father Kane? New people, new faces, new problems, new customs and new conditions to be met every year. Yet St. Patrick's has never hesitated. It has done its best always and will continue to do its best. Father Kane suffers in silence but is never defeated. He meets every change with a smile, and with Christian resignation and determination. He is laboring for God, and his work can best be appreciated by those who knew South Chicago in the olden days.

Verily St. Patrick's is one of the most interesting spots in one of the largest and most diversified cities in the Western Hemisphere. And is not that the typical American way? This is a restless, ever changing country that adapts itself to every change. Here is St. Patrick's located in the "Open Hearth of Americanism" in the heart of the great steel center of the world. Here those who have lived for a third or a half a century have seen the different changes in population. This year one racial group predominates, and the next decade another group. The changes in the names in a single decade are as great in many instances as the transformation that greeted a certain gentleman of the Catskills when he returned after twenty years and thought that he was in a strange land. Only the old world remains unchanged and boasts of its ruins and its permanency. Progress is made possible by frequent changes, and thus it is that through it all there is hope—real hope in South Chicago and St. Patrick's even

in the darkest days of the economic reconstruction.

A hundred years ago or more the Calumet was picked as the site for the fort, but lost its Natural birth-right, because of the romance of an Indian maiden whose father was a trapper at the mouth of the Chicago river. The Calumet had been chosen as the site, and one day, so the legend goes, the young army engineer launched his canoe and paddled out into the lake. He traveled twelve miles and came to the mouth of another river, which the Indians called Chicagou. There he met the trapper and his beautiful daughter. He became enamored of the daughter, changed his report to Washington and when the document reached the national capitol the recommendation was that the fort be built where the Chicago river emptied into the lake. That close was the Calumet to being made the hub of Chicago. What changes in history might have taken place had not romance played its all important part more than a hundred years ago.

Since 1833, the year that Chicago was incorporated there have been recommendations for Harbor and waterway development in the Calumet, and all those hopes have been dashed out time and time again, but now on the golden anniversary of St. Patrick's there is a new hope and a new optimism, for the United States army engineers, as this article is written, have recommended to the Congress of the United States the expenditure of \$2,800,000 for the first step in making the Calumet instead of the Chicago river the main entrance for the deep waterway to the Lake. Thus there is a prospect now that logic rather than love will triumph at last, a great error will be rectified and the Calumet will again come into its own. The Pottawatomies called the district "Callimink", which in the Indian dialect meant "Pipe of Peace". That name was given to it by the old Chieftain of the Pottawatamies, Askhum, who

Best Wishes To Our Friend

Reverend M: S. Kane

From

Mr. and Mrs. James M. Whalen

6641 Kimbark Avenue

was the first proprietor of the land whereon Calumet City, afterwards Ainsworth and eventually South Chicago, was located. He was the Lord of the Callimink Valley, who held here his tribal autocracy. The district donated to him by the Treaty of Tippecanoe was Section Seven South of the Indian boundary line. Chief Askhum gave the land to Father La Salle and his heirs confirmed the title in Father E. Sorin of South Bend, Indiana and thence came the official designation of the property "Notre Dame Addition to South Chicago.". Chief Askhum's name translated into English means "more and more" and the history of St. Patrick's parish which is seventy-five years of history of South Chicago adheres rather literally to the English translation of the name of Askhum, the Lord of the Callimink Valley—"more and more". Askhum's name is fulfilled by South Chicago. It has been a restless community, and "more and more" groups and races have come. It has met misfortune and disappointment one after the other, but its motto is "More and More". Today on the threshold of a New Era in the United States if not in the world, how fittingly that slogan meets the situation "More and More". The Calumet and South Chicago are going forward, with the rebirth of the waterway and the good things that are in store for the area destined by Nature to be the great "meeting of the waters" of the Lake and the Gulf. And when South Chicago goes forward "more and more", so too will good old St. Patrick's which has always kept pace with South Chicago. It is therefore no idle prophecy to say that after seventy-five years of struggle and progress despite adversities and changes "more and more" is in store for South Chicago and St. Patrick's—more in civil works and progress and prosperity for the community and "more and more" in fruitful service in the Vineyard of the Master in this territory so wonderfully endowed by

Nature for the happiness and the contentment of Man.

St. Patrick's has the same irresistible spirit of the pioneer and is ready to live up to the slogan of that sturdy old Askhum. May all the splendid hopes and prospects of South Chicago and St. Patrick's be realized in the last quarter of the centenary of the first church in the Valley of the Callimink.

The Late Daniel Duggan

No story of St. Patrick's church would be complete without a mention of the late Daniel Duggan Sr., who for many years was sexton at the church. Every person who attended the church in the days of Father van de Laar and after his death will recall the sprightly step of the good sexton. He was present at every Mass on Sundays and on practically all occasions. He was busy always, looking after the seating of the parishioners, the collection, the ushers and the ventilation of the edifice. He was a prodigious worker and at one of the meetings of the committee attended by the Very Rev. Monsignor William J. Kinsella, pastor of St. Philip Neri church, a glowing tribute was paid to Daniel Duggan, Sr., for the fine service that he rendered St. Patrick's for many years. Doubtless he attended more masses than any other man in all the annals of the church. When he became incapacitated his son Daniel Duggan, Jr., succeeded him and rendered the same faithful service for many years.

Parish Has Many Societies

That St. Patrick's of South Chicago was held in high esteem throughout the archdiocese there are many evidences. The following excerpts from the Diamond Jubilee Book of the Chicago Archdiocese published in 1920 during the pastorate of the late Father Edward O'Reil-

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Mr. and Mrs. Robert N. Wolf

ly is one of many illustrations that might be quoted:

"No parish in Chicago can boast of more religious societies and organizations than St. Patrick's. They have boys', girls', and young ladies sodalities, Holy Name Society, Catholic Woman's Aid and Tabernacle Society; the third largest council of the Knights of Columbus in the city, (Santa Maria); a flourishing council of the Daughters of Isabella, two courts of the C. O. F., two courts of the W. C. O. F., Division 9 A. O. H. and others, all doing excellent work in their respective ways for the glory of God and for the welfare of the parish."

FAMOUS FIRSTS IN ST. PATRICK'S

The musty files of St. Patrick's parish are not entirely legible, but a painstaking perusal to ascertain the first baptism and marriage services bring forth the following facts:

First Baptism

May 19, 1869—Catherine Emily Gahen—Rev. Father Joseph Bowles.

First Wedding

May 17, 1874—Sarah Swanton and William Tully. Rev. Father P. M. Flannigan.

Rev. Father van de Laar's first entry: February 14, 1880, Baptism, Edward Stanton.

ST. PATRICK'S MALE CHOIR

St. Patrick's Male Choir dates to the arrival of Father Kane. Music occupies a principle part in the services of Mother Church, therefore, our Pastor has spared nothing to enrich the services of our parish. The choir is entirely volunteer. The boys are recruited voluntarily so, from our parish school. The only requirement being attendance at rehearsal, which is held before the regular school period each morning. There are 36

regular choir boys and 20 probationers. The men of the choir also volunteer their services, most of them being alumni of the school. The music used is of the best, approved by the music authorities of the Church in keeping with the Motu Propria. The choir has presented programs of various types and been complimented on their splendid performances.

The Jubilee choir is augmented by the presence of alumnae singers of our school, many of whom have been choir singers in their school days.

PROGRAM

Ecce Sacerdas Tappert
Jubilee Choir
Kyril, Missa Regina Pacis . . . Yon
Male Choir
Gloria, Credo, Miss Regina Pacis
. Yon
Male Choir
Offertory, Jubilate Deo . . . Wilkern
Jubilee Choir
Sanctus, Benedictus
. . . Miss Salemelle, Gounod
Jubilee Choir
Agnus Dei, Missa Laudamus Te Yon
Male Choir
Proper of the Mass . . . Laboure
Male Choir
Processional, Hallelujah Chorus .
. Handel
Edward Olech Violinist
J. Ronald McCrea, B. M. . . .
. . . Organist and Musical Director

Tenors

Dr. Thos. Ahearn
John McVicker
James E. Brown
Edward Pianowski
Norbert Allman
Ben Ascenzio

Bass

Don Robinson
Ray Robinson
Jas. Crotty
Dr. Ray Olech
Thos. O'Brien
Leo T. Myers
Robt. Jasnicki

*Success to St. Patrick's
and
Reverend M. S. Kane*



Hon. Wm. W. Powers
REPRESENTATIVE
The Thirteenth Senatorial District

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Norine McNicholas	Leona Murray
Evangeline Dickson	Marie Allman
Cyrilla Zarek	Lucille Allman
Sadie Murphy	Mary Barrett

Alto

Josephine Donnellan	Caroline Spina
Elizabeth Hennessey	Helen Coffou
Mary Bernard	Marie Thiel

THE HOLY NAME SOCIETY

The Holy Name Society, after a lapse of some years, was reorganized in 1925. It is the largest organization in the parish, numbering 302 members. Every second Sunday of the month the members receive Holy Communion.

Under the guidance of the Senior Holy Name are the Junior Holy Name and the C. Y. O., the latter has been a great moral influence in the parish, since its introduction two years ago.. The Young Girls' Club is a joint organization of the C. Y. O.

OFFICERS

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President
CLARENCE PATERSON
Secretary
JAMES MATTHEWS
Treasurer
REV. JOHN I. GALLERY
Spiritual Director

ALTAR AND ROSARY SOCIETY

The Altar and Rosary Society consists of all the ladies of the parish who consecrate themselves to Our Blessed Lord in the tabernacle and to the Blessed Virgin Mary, Queen of the Holy Rosary. This society is very active in the parish and brings much revenue to the church.

OFFICERS

MRS. MARY LAVIN
President
MRS. HELEN MALLOY
Vice President
MRS. ELIZABETH HIGGINS
Secretary
MRS. AGNES DORIGAN
Treasurer

THE ST. VINCENT DE PAUL SOCIETY

The Society of St. Vincent de Paul was organized in the parish in the year 1929. Its special and almost exclusive object is visiting the poor at their homes. The real object of the Society is the welfare of the soul of the individual member. The Society assumed the public duty of aiding all the poor of the parish during the financial depression and still are. Too much praise cannot be given to the good Vincentians for their tireless labor and their sacrifice of time for the needy, and in acting as agents for the Catholic Charities and the Joint Emergency Relief Fund.

OFFICERS

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President
MICHAEL McPARLAND
Vice President
FRED S. SWEENEY
Secretary
JOSEPH P. THOMASSON
Treasurer
MR. RICHARD WERNER
Fin. Secy.

THE YOUNG LADIES SODALITY

The Young Ladies' Sodality consists of the young ladies of the parish who consecrate themselves to the Mother of God, receiving Holy Communion every second Sunday of the month in honor of their patroness, the Blessed Virgin Mary. The Sodality is divided into four academies for social activities. The Young Ladies' Sodality always was and still is, a factor in parochial work.

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THE YOUNG GIRLS SODALITY

THE YOUNG BOYS SODALITY

SILVER JUBILEE OF THOMAS SHELLY AS FORMER JANITOR 26 YEARS

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Chief Ranger

MARIA MORRIS
Vice Chief Ranger

MARY O'LEARY
Financial Secretary

ROSE McPARLAND
Recording Secretary

MARY McGUAN
Treasurer

SANTA MARIA CIRCLE NO. 35 N. C. D. OF I.

The D. of I. was established by
Mrs. Sarah Brown.

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Regent

MISS MARGUERITE HOLLAND
Past Regent

MRS. LAURA ENRIETTO
Vice Regent

MISS FRANCES KING
Recording Secretary

MRS. MARY AITKEN
Financial Secretary

MRS. CATHERINE ANDRES
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Chief Ranger

MRS. MARGARET BARRETT
Vice Chief Ranger

MRS. NORINE BERQUIST
Financial Secretary

MRS. FRANCES PALASKAS
Recording Secretary

MISS CATHERINE GLEASON
Treasurer

LADIES AUXILIARY, ANCIENT ORDER OF HIBERNIANS

MARY O'NEILL
President

CATHERINE SWEENEY
Vice President

SARAH BANKS
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CATHERINE KIRBY
Recording Secretary

MRS. O'LEARY
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CATHERINE EDER
Sentinel

MABEL KRATZ
Mistress at Arms

MARGARET NEVILLE
Chairlady of Irish History

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Mrs. John Murray

Miss Loretta Galligan

Mrs. Mary McGuan

Miss Kathryn Murray

Miss Irene Mathews

Miss Rose McParland

Miss Mary Curran

Mrs. Eva Duggan

Mrs. Margaret Laffey

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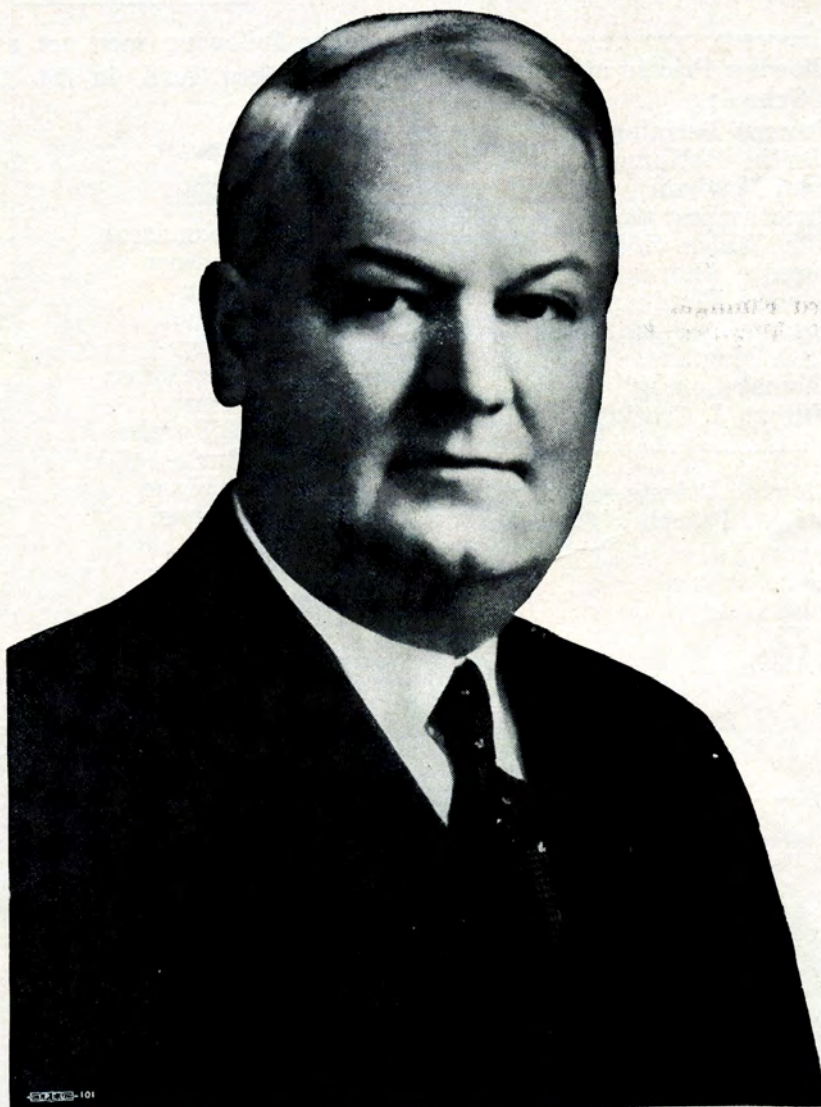
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James Brown

Charles O'Neil

James O'Connor

*Congratulations to St. Patrick's Church
and Father M. S. Kane*



EMMETT WHEALAN

President Cook County Board of Commissioners
and
Forest Preserve District

THE BOY SCOUTS

The Boy Scouts of America represent a movement for the betterment of the American boy. St. Patrick's parish has one of the best Boy Scout groups in the city.

The following Priests attended St. Patrick's School:

Rev. Thomas Bermingham
Rev. Martin McNamara
Rev. John Halligan
Rev. Timothy Rowan
Rev. John Walsh, S. J.
Rev. Terence Ahern, S. J.
Rev. Edward Finnigan
Rev. Joseph Maguire, C. S. C.
Rev. T. O. Maguire
Rev. Thomas Conroy
Rev. William J. Cracknell

The following Priests served as assistants at St. Patrick's Church:

Rev. Owen Kelly
Rev. John Alyward
Rev. John D'Arcy
Father Hickey
Father Burke
Rev. P. M. Griffin
Rev. Henry Kennedy
Rev. M. J. Heaney

Rev. Horace G. Wellman
Very Rev. Msgr. W. J. Kinsella
Very Rev. Msgr. P. F. Shewbridge
Rev. John A. Keating
Rev. John I. Gallery, now serving.

The following men act as Ushers at services held in St. Patrick's Church:

Daniel Duggan
Thos. Nash
Edward Theil
Joseph Thomasson
Jos. Thomasson
Wm. Deegan
Edward Doyle
Philip Treacy
Fred L. Sweeney
Cyril Kerins
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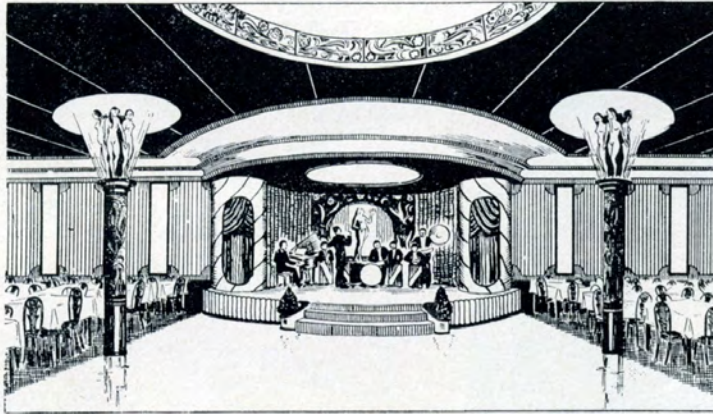
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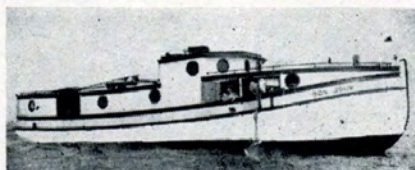
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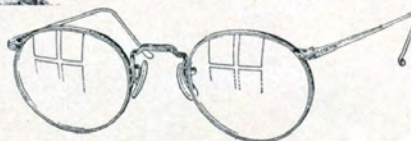
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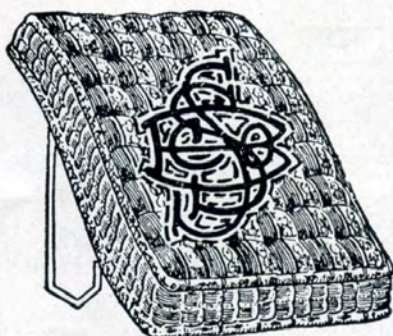
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